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Must Remain in
Transcription Room

M 2055

Lunch

Saturday, September 4, 1971

Group IV

Westtown

LUNCH

MR. NYLAND: Maybe it's a very good thing that we don't run out of events. When we had a little robbery at the Railroad Store it makes up--make us sit up and take notice that really the rest of the world - including Warwick - is not any too decent, and that we have to take steps for ourselves to see that we are protected. It's better that we lean over backwards a little too much, instead of not enough. That's why I asked that perhaps someone could be here at the Barn - particularly there have been more burglaries also in this neighborhood, and in general it ought to be a lesson to all of us to see that whatever we are responsible for is taken care of and that doors are locked if you want to, or that your keys go out of the car when you leave your car somewhere. Things of

that kind, very small, but maybe for that reason certain things happen in Mother Nature's kingdom to remind you.

I think these are negative states of Mother Nature which will remind a person that there is more to it than just living. And whichever way you want to interpret that now, whatever you can use and profit by, it is up to you. One person's negative state can become positive for you so that the energy that may be lost for that person, who is negative, you can pick up out of the gutter. One can go around people and become sensitive to their states. And you can derive a great deal of energy from those who have lost it. And when it is useless for them because it's gone, it is still there and you can, as I say, profit by that by using it.

One person's negativity is your positivity. This has to be the attitude regarding one's Work and also it is applicable to the community of ourselves as a group. In that way we are dependent on each other, and nothing really should be lost. Of course, it is a Law of Nature that nothing can be lost, that the totality of energy always remains the same. There is no loss in the Universe. There is nothing to lose it to. There is a shift of energy from one place to another, and that, of course, is logical because it could not stand still and be effective. This must have caused currents. Currents exist psychologically in order to move different energies from one place to the other in order to remain active and to see what ght to crystallize at a certain point. What the laws are for such crystallizations, they are very difficult to

understand because they belong quite definitely to a much more objective region than we are living in because we're asleep and we don't see it and, of course, we become subject to the results. But if one tries to wake up, you can see that there are very definite directions in which energy is flowing as a current, psychologically in character and sometimes becoming quite effective when the crystallization takes place in your neighborhood. It is also, you might say, like energy existing, which at certain times crystallizes out. Without the current being there, the presence of the totality of energy is divided over different places in the Universe including the Earth, and it is then a matter of conditions which make such energy become apparent. When we still use this kind of terminology for "the clouds are moving and they are going away, and they can now be expected to come up from North Carolina, and then we have an condition of a either typhoon or a hurricane", it is really quite strange because that is not the way it happens. When one says "It's going to rain", it means the moisture is already there. It's not carried away from some place and comes. Of course that does happen. But in most cases it is already moisture existing which, because of the temperature and the pressures in the atmosphere, do not crystallize out in the form of rain. And only when it goes below a certain point so that the air cannot carry it any more, the moisture has to become rain and falls down.

It is like that with energies. They exist, but we do not know it until they crystallize out in some form or other, and we bump up against them. But for oneself, if one knows such

energies do exist, you ought to find out how to make them crystallize for you. The whole problem--problem is, of course, that at such a time you could become a receiving apparatus. And very much the same as the atmosphere changes in temperature and certain pressures, which is a condition that is caused by the condition in general of the Earth, so for each person there is an atmosphere for himself in which he could become the instigator of certain conditions on account of which certain energies can be taken in by one.

From that comes the theory that 'I' exists, but we do not know it until we start uncovering it. And although I've said many times it's a question of words only, because if it is not there that we can use it, it is the same as if it doesn't exist, so that then the problem of the crystallization of 'I' as a result of my wish is practically the same as the uncovering of 'I' which already exists but is not available to me until I become open to it. And therefore we can say that a man's Soul, and even his Kesdjanian body exists, but it has no practical value because he is not able to utilize what already has been crystallized out.

It is that way with energies. The total amount of energy which is necessary for a man to develop exists at the present time somewhere. We are not as yet under the influence unless you open up to the possibility of being affected. And that is really the meaning of the wish to be open and a wish to say to oneself, "I want a little 'I' to be present to me." It is exactly the same process and the same principle which is involved

in prayer, that you want to be open to an influence from above, assuming, and quite definitely in such certainty because you are praying towards it, that it already exists and that somehow or other you want to put up a flag that you are in need, and an S.O.S. call is then sent out by you because you need help, and because you wish to be open that you hope that your prayer will be heard by the Lord.

So it is for today and for every day and for each time that we try to make efforts to wake up, that something then in us corresponds to the possibility of having energy crystallize within one, being reminded constantly that what we call a Magnetic Center is already there crystallized in the form of our Life, and that all, all we wish is now to have that Life join again other forms of Life as energies, that for that reason I want to make something that resembles for me God on Earth in the form of the little 'I'. Many times I say, of course, that when one wishes to Work, the attitude has to be prayerful and one has to wish really for that kind of a result, so that if it does happen, that is, if God answers you, that then you are still in a state of being able to accept it. And for that reason we talk about the responsibilities which are inherent in any kind of a wish to grow up.

Many times I think you forget that. And you think then that it is just a matter of you collecting yourself and then say, "Now I want to create a little 'I'." And the terminology for that is quite right because it is definitely an attempt that when there is that kind of a wish for growth, it has to be followed by something that is going to help you. In general, one

must realize that what we are trying to do is nothing else but the acquisition of knowledge of oneself. And for that reason, I think I will talk more about it tonight because that, as a foundation, will lead immediately to the necessity of doing something that is in the direction of such acquisition of knowledge. But also that when the knowledge has been received, that then I will act on it and utilize it for the purpose I have prayed for. This you forget. Because you sometimes do pray, and sometimes you do really wish, and you Work to the best of your knowledge, but then you do not know what to look for. And you go wrong, many times, in assuming that the results ought to be this or that in accordance with your ordinary unconsciousness. I've said so often that the desire for oneself is really to have something awake without determining what that awakeness will mean to me in being able then to see better. But when I want to Work for myself, and I do receive information of a certain kind, the next step is to profit by that what I have received so that I don't have to do it again. And if it is a constant repetition of just a little wish for a little bit of Work and a little bit of knowledge even if I do get that, and not use it, then I get just as far as being unconscious. And the repetition of my unconsciousness starts to resemble the repetition of little attempts of Work without any results whatsoever.

It is because you are not really understanding the responsibility that is involved in Working. That is what I would like to tell you for this particular weekend. Originally, we thought really that there could be three days, to the extent that people

wish to come. Whatever you consider for yourself an opportunity and a wish to work together with others, and putting it on the basis of what you think you might need and perhaps could derive from it, that is always a matter of your conscience. And it is not up to us to go after you and to tell you you ought to do this or ought to do that. The opportunity is very much like a library, where there are books, but you cannot be forced to drink, and I don't want to be that kind of a school master. But I do want to tell you that your conscience has only a certain length of time to live. When it is aroused as a result of prayer or as a result of your honest and sincere wish at certain times, when that little conscience is not sufficiently fed more or less continuously by a wish which you should have if you are in earnest about your life, it will start to turn against you. And if after some time you will then try again, it will be doubly hard to reach even the same result.

You are playing with fire. It is a question of your attitude of wanting to continue regardless of what you call results because the attempts you do make are very necessary for yourself to know that they are in the direction of wanting to obtain something that is different from your ordinary unconsciousness. That is why the emphasis is all the time on the serious attitude so that you are not becoming too superficial about making attempts. But you also must know that there is a certain time length in which these kind of desires can be actualized for the purpose of use for yourself, and if you do not attend to that, the responsibility to the Lord goes over into superficiality.

I want to tell you that, because why do we have Labor Day? I would like you to understand it in our terminology as "Conscious Labor Day." I've mentioned that once or so before, and here is a weekend, and it will end with Monday for those who can continue to come and for whom then the opportunity is there to try to work at this Barn and to accomplish certain things and finish up a few projects or at least get them a little further advanced. We have to work hard before the winter will set in. Many things will have to be done here in in general, and do not do as yet too much for yourself if you can help it. You have a responsibility for the Barn. And if, after some time, it is necessary for you in your house or whatever is required then the Barn can also help you. But I think the emphasis should be at the present time for the next couple of months for you all to spend as much time as you can afford to be here and not just go home and sit or do something else. Come here with an honest desire to do some work for yourself. It is a different way of working. It is not working for your own house. It is Working for your own house within. That is the purpose of growth. And to whatever extent you are clear about that, I think with that in mind you could remember a Conscious Labor Day.

Saturday and Sunday leading up to the possibility of Monday. And if you can be here on Monday, that then such attempts could be made by us as a group to think about what it ought to be if many people could honestly try to find out what is wrong with themselves, and then to profit by what you already know, and to

take on the responsibility during that day to see if you can overcome that what may be your particular vice, or many, or whatever is your general attitude towards your own life. It is not that I think that such a day could be made perfect and that is not at all the idea but it is very definitely an opportunity for yourself to Work consciously on that what are your particular expressions in your life as forms of manifestations and behavior. And that you should watch your language, for instance, that you should watch your states of feeling, that you should become much more aware of the many thoughts you have which are quite superfluous, that you could actually make such a day a controlled day of your activities and your movements and the way you could behave then as if someone is in charge and profiting by whatever are already the different properties of your physical body or your psyche, that maybe at such a time you could carry out a little bit of experimenting. Try to see how you can restrain yourself or stick to certain things where many times you may want to give up and to make that day really worth while as a group so that the totality of that kind of consciousness starts to crystallize out in this atmosphere.

You must now realize what I'm talking about. We wish to bring heaven down to Earth within oneself. We want, if we are Man and wish to become one, constantly being on the alert to profit by whichever opportunity happens to present itself or a group of opportunities presenting themselves for the benefit of one self wishing to grow up and to curb tendencies which are there and are, as far as you know, detrimental, which are not correct, not even from an ordinary standpoint. But that in that

attempt, you help to make crystallize that what exists as energy of the kind where each molecule of energy, to use that phrase, is pointing in the direction of the totality of all things existing as His Endlessness. If at such a day you could remember your birthright, your actual existence on Earth and the responsibility for the crystallization of the energies as you are as a human being, and then, in that state of realization, you could bring about a contact with whatever level you could reach and wish then to be open to draw unto you; that is, to pray for that what could come as a result of your openness, something that could be profitable, in the first place, for yourself and, of course, in the second place, as it were, to anchor down energy in a crystallized form to create more and more that what is the atmosphere of this little community in the midst of a terrible world which exists and keeps on as momentum, existing in the way it has been predicated because we are suffering for that what has been put into us already some time ago. It is not a question just of a few people. It's a question of a total current in which the Earth at the present time is involved and on account of which all of us have such difficulties. To counteract it, the growth within oneself and as a whole for our group, ought to be such that it could become known to each person participating in this kind of an attempt, that they could draw strength. And at times it is as if that what already exists in the form of religion and wishing to reach a higher level of development which is the birthright of each person, that then already something starts to appear as a shining light which will

help you to be reminded each time you may fall down that it is not right yet to fall down but that an extra effort could be made to keep you up. And even the attempt could be made to straighten yourself out and stretch your hands and your arms out towards infinity, wherever you think that happens to be, and ask at that time for grace to be able to continue with the crystallization of energy of yourself in a way that ultimately it could go up to heaven instead of having to ask constantly for heaven to come down.

Look at this Monday in that sense. See if as a group we could accomplish something a little different. And make attempts for yourself at the beginning of the day that maybe by means of a little piece of paper or something you write on the wall that you are reminded; "Today is a very special day for me, and it should be for all of us. What is right for me ought to be right for others. What others do to me ought to be right for me." If you can think that way, I think Gurdjieff would bless you.

To Gurdjieff's blessing.

All right, Victor, we will play a little.

MUSIC

MR. NYLAND: I'm sorry about last week. But I couldn't help it. I said a few things that I wanted to say last--last week. I say--I said them on Sunday. Today, what will we talk about? It always has to be, as a central point, Work.

What is really Work in its most simple form? I think about that once in awhile in listening to tapes when an answer has to be given to someone who is trying to find out what to do, and not knowing it, or rather being confused because many times in ordinary life there are things that do confuse you. And ordinary life in itself as an unconscious state requires so much energy. That is the crystallization I talked about at noon, the crystallization of Life in the state of the Earth, which is unconscious. And the wish for wanting to change it, has to be the motivation for Work on oneself. You see, even if we talk about an emotional attitude of that what is necessary for openness or the willingness, in the sense of prayer, trying to communicate with higher forms of Life or beings, and trying to make out of oneself as much a being as one can make, which means as much of the wholeness of oneself as one knows how to make such a wholeness, one must never forget that all such thoughts and feelings are still, in our terminology, unconscious and belong to the Earth, even if such desires are tinted with a little bit of something that one wishes for, like in prayer, one does not as yet experience within oneself that what is of a different kind. When I said at noon it is as if one wishes to bring heaven down to Earth, it is really that I have to do something quite fundamental and so completely un-natural, that it doesn't fit into nature and my Life as I have to live it. It is completely different. And the results of the organ Kundabuffer still having an effect on me, make me see things upside down or at least different from what they are in reality. And that even

when I go to my most essential parts, and I exclude as much as I can of ordinary life, I do it coming from my unconsciousness, gradually becoming more and more serious, more and more essential. Still I have with me where I came from because I have not as yet shed that part of my Life and I have not lost it, and for that reason I cannot really find new Life, or Life in a different form. And this you must always keep in mind: that regardless of these ideas of crystallizations at certain points, that man as a part of such a crystallization for himself, being crystallized in such a way which we call unconscious, that then that particular fact of the crystallization and the wish to be open in that state does not guarantee any God to enter into me. When I pray, I pray to sometimes a fata morgana, of that what I hope and believe in and that why I sincerely would admire if it were there. And I assure myself constantly that it is there. But I don't have that proof, than only a semblance of a unity which is allowed to me when I'm on Earth, to have an experience which has to do with what it would be in a state of Heaven or in a state of awakening.

It is at if--as if at such a time in my unconscious sleep, I have an actual dream and the dream has the quality of objectivity. When I, in ordinary life, concentrate all three centers in trying to make them one, and in prayer want to show to God that I totally am devoted to Him, I still remain with my feet on the ground, physically as well as psychologically, and I still use terminology which is familiar for me in ordinary life - even if it is a little more refined and belongs to a devotional world. It is not as yet indicated to me by experience that there is a different kind of wholeness possible, which

I do not get when I just hope for it or when I even say I'm open to it.

The effort has still to be made. The openness does not guarantee that God will come. My prayer does not mean it will be heard. It will be heard by my god, because I make my god. I have an image of my god, which for me is the whole the highest that I can think and feel about, and quite right to have that kind of a god. But it is a semi-god. It's not total, Universal God or God Absolute, simply because it is not infinity. This is the distinction I must make. Even if I say that I am prayerful in the presence of the Lord, I say it. I have nothing to show. There is nothing written anywhere in my heart or in my conscience signed by His Endlessness. There is constantly in me this wish and desire to have something there and, of course, an openness to wish to receive Him if He comes. But I do not know when He comes. And I do not get a message that He is coming so that I can be prepared. All I know/He might come and I'm unprepared, And not knowing when He would come, my task is to be prepared all the time.

Now I cannot live this life in constant prayer. This is the difficulty! If I could devote my life, just by withdrawal, and sit and meditate and keep on doing certain exercises and, if it is necessary, sacrifice a great deal of my ordinary living, it is logical that I will reach a certain height and that, after some time, I will do away with that what now binds me because I keep on constantly telling that it is in my way. And when I want

to sacrifice it I say, "Yes, I can take this off, and I can take something else off. And that what is in my room I don't need anymore; I can take it off the wall. And my bed, I can sleep on boards. I don't need a mattress. And as far as food is concerned, I can have just a little water and a little bit of bread and maybe I can fast for forty days. And I can devote myself to a higher form of living and being, and gradually purge myself of all the different aspects of ordinary nature." Of course I can. Of course, if I wish I can make any one center of myself predominate, even, you might say, at the expense of the other two. But the rule is when I make one thing perfect, the principle of perfection will allow me to have freedom from that what is imperfect.

And so I am not denying the different roads that lead to Rome. But I do wish for myself to fulfill a function on the Earth because I was not born in such a way that I should now set myself apart from the world. That was never told, that I should become a hermit. Why do people do become that? Because the task in ordinary life is too much for them, and the temptations they cannot stand and they fall. And because of that, they believe that their only hope exists in withdrawal and constant prayer or concentrated efforts and exercises, hoping that in a certain period of one's life - devoted to that kind of an idea - certain things will start to crys--crystallize of a different kind. And unfortunately they will crystallize, but they have no place for

movement because they are taken up by that what exists. And there is constantly a fight between that what comes from higher and that what is still my ordinary life. And the only way I can gain a position of a higher level of being is by excluding ordinary life.

You see this is the difficulty that we have because we want to continue with ordinary life. We want our pie and eat it. We want this ordinary life to be changed. We want to understand the meaning of this form of life as a crystallization and decrystallize it by means of having something come in which is the solvent for my crystallization, which then can show me what is useful for the next level and to tell me also what I cannot use any longer because it has fulfilled its purpose. This is what I mean by openness. But the result of openness is still Work. That is still the admission that something of a different nature, which is Great Nature, which is in the image of the Lord as a reflection of what we think He is, not being able to define it, not in our terms, but to indicate what is for us perfection, what is for --us infinity.

And then one comes back to a description of--for ordinary life to know what one is really looking for. One says I want to make a little 'I' as an image of the Lord in order for Him to be with me. And again I make that image in accordance with what I think it ought to be. And I try to get away from a description of how it should be because all I know is I have a dream that it could exist. And I want to wake up, by prayer, out of that dream so that then, in the reality of what is not a dream, something can be reminding me to make attempts to create

that what I have seen in the dream and what was then fantasy, to make it actual for myself in my life, not forgetting my life, and not simply basing it on the fact that I want to grow up. And therefore I can afford to forget my life. Because the first responsibility is to understand that I was born on this Earth, and that the Earth has a story to tell to me. And that I listen as if Mother Nature is telling me a story before I fall asleep so that then I can have a dream. And that dream, being then my own as a result of what Mother Nature has told me before I went to bed, that then that dream becomes my own, first in imagination. And when I wake up, I remember. And I remember in such a way that I say as if that dream now could become reality for me, then I would act in this way and that way.

This is how one makes a dream a reality, As if one foresees the possibility of a building, not as yet on paper but dreaming about it as if it is a castle already in Spain. And I wish to go there because I know I don't want this life all the time to be what it is. But I cannot put this castle on a certain place. It is not in the air. When I wake up, my dreams have become air and have floated away from me. And in its place, I have to find solidity for the building of my dream.

What do I really wish? I want to know what I can work with. I want to know what I am so that then if I wish to build anything there is a foundation which is known to me, familiar,

in terms which are permanent, not changeable, in terminology of feeling and thought which are equal in their purpose of telling me the truth. That is my real aim and motivation for Work. And I do not want to get it by going to a church or a sect or premature devotion or exclusion from the ordinary world.

You see, it must have a meaning that my feet are on the ground. And it must have a meaning that the law of the Earth is gravitation, which attracts me to the Earth and that I, as a human being, have no wings. I can have images of wishes to become a sphinx. I can give myself in my dream all kind of attributes but when I wake up to the reality of the Earth, I still have to make the reality of my Soul.

And this is Work. First the motivation why I wish to Work on myself, Why I want to choose this kind of a way, Not any other way and only as a matter of interest to see, as it were, where they get. Do they become better men in the sense of more content, of being able, more controlled, more having ability to understand, more reliability, dependability, more truthfulness in their modes of behavior, in their sayings, in their promises, more what a man should be when one thinks about the possibility of a Harmonious Man made up totally of full-grown capacities which are now still potential? If one starts to define Work on oneself regarding the aim one wants to reach then I say: How little do I know of myself? How unreliable am I? Not to say lazy or even hypocritical And not wishing

to tell the truth and being caught time and time again by ordinary life.

Do we have to turn it?

(Bill: Yes.)

Yes, Bill. (Turning over cassette)

I said caught by ordinary life. This is the situation I have to know, more and more, for myself. Then I can use the word freedom from that. But the motivation is first self-knowledge. I want to find out what this creature is. I, of course, would like to know the value. I would like to know my place. I want to find out what could be my aim from the standpoint where I am. First, I must know that what I am is what? And to what extent is it reliable? Or is the knowledge truthful? This is the beginning of the wish that something ought to be done with me to acquire such knowledge of myself - that is, my real Self, that what I am in essence and is in essential essence. I want to know what made me crystallize into the form in which I am now. What caused this crystallization to take place and from what? There are ideas in physics that could explain such a phenomenon. An oversaturated solution will crystallize out when a little crystal of the same solution is dropped into it, and then the totality becomes solid.

What is it that I start with to become crystallized? My inner life and what we call Magnetic Center as the Messenger from God indicating life in man on Earth. What is the crystallization? The dropping of that

what is little 'I' as a crystal of life in me, so that then that what is me, oversaturated with the ideas and phenomena of the Earth, crystallizes out into a real crystal indicating the value and the being of myself. That is the problem. And so when I wish to create this little 'I' and when I say "I am open for the possibility of God telling me;" I have to do a great deal of Work before He even will notice that I exist, Because I'm now talking about the reality of God, not about my little image. I'm now talking about what we call infinity and omnipresent and omniscient and omnipotent. Those are concepts that one doesn't really understand, not at all in ordinary language, and definitely not in experience. And it makes your head swim in your unconscious state of mental activity. It is floating up and down and has no hold on anything whatsoever. It has the knowledge of the presence of something existing, not knowing where the sound came from.

This is the problem that one faces in being open: the realization that something ought to be done to make that what I am conform to what I hope for. So if I say I am in finite form and a state of my life bound by this form, and I contrast that with the desire for infinity, which for me would be a form which has no form, an existence of life by itself, per se, not bound by anything, of that what is for me non-subjective since I do not know anything else in this world but only subjectivity. And in negating that subjectivity, I come closest to the idea of something

that is free from this form of subjectivity. And the word Objectivity I simply use in order to indicate that there is a distance, a difference between what is for me finite and what I call and consider infinity in accordance with what I can think and feel.

And therefore when I wish a new kind of a crystallization for my inner life, I have to have something within me which is not only open, but is responsive and will answer to that kind of a call of Partkdolg-Duty. This is really what I wish. When I say I want to Work, I have to have a motivation. If there is no motivation, there is no wish, not an enduring wish. There can be a wish based on a little curiosity, or because someone else tells you you ought to. The real wish comes from a realization of myself that I do not know, that I honestly don't know what I am and who I am, in relation to that what I wish to become; and that as substitute, as an 'ersatz', constantly there is pushed in the foreground, "Look what you are in ordinary life! Look how much energy goes in that direction! Look what you are trying to do with Work in ordinary life! Look what actually takes place when you have caught a few phrases and you start to think about your ordinary life and so-called applying it," and you forget the most important thing of the application, which is the introduction of something entirely different. When the difference is not there, there is no Work.

What is it that I call that difference? Little 'I'. Or I say, the presence of God, real God, but immediately I'm again faced with

this particular question: What is there that I call their attributes? And what is there that the little 'I' or God could tell me if they wished? I endow little 'I' of my making with certain attributes which I believe are useful to define Objectivity, and of course I call that impartiality, because that is Objectivity for me in my ordinary mental definition. Simultaneity belongs to an Objectivity, because I want freedom from time and, of course, it has to be simultaneous--simultaneity. If it is the present of my Self, I am free from future or past, which are my subjective modes of thinking.

When I wish to be impartial, I have to be free from that what influences my thought. And I cannot say my thought will, because of eliminating such influences, start to function immediately as an objective faculty, because my thought processes, the mental processes, are so completely tainted with this kind of subjectivity that they are incapable to run in reverse, as it were. The machinery is so habitual it cannot allow any kind of Objectivity to enter into the present machinery of my mind. For that I need something that is - I call it, of course, virgin field, which then can start to function as the little 'I'.

But when it functions, what does it do? What is the reason for my wish to get self-knowledge everywhere and always? Gnothi seauton, as on Delphi. Maybe Orage added to it "everywhere and always." I do not know. I have never seen it in Greek. At the same time, it does belong because it is this constancy of the admission to myself that at

any one time and at any one place, my unconsciousness comes to the foreground. And that my fight is constantly everywhere and always to bring to the foreground that what I call Objectivity, with all the different attributes I ascribe to the Lord God.

So I wish a little 'I', first to remind me, first to change the openness into the attempt of creation, first even allowing a fun-fantasy of 'as if', a functioning not entirely real, not entirely free from Objectivity, not entirely objective in the real sense, not as yet completely impartial, not until a very long time, free from time, allowing all such things gradually to develop. And I call that the grow ing up of the little 'I' to become full-grown and mature. But what do I expect this little 'I' to do? To give me information.

And so you judge your attempts for Work by one result only. The result is: did you get more information about yourself? That's the criteria. There is no other result you can expect. You want to know what you are. Do you find out what you are? You may even see afterwards what you have been. But it also is possible that the more you try to make these observation processes objective, in the real sense, the more reliable the facts will be about yourself and the more truthfulness there will be in your experience. And the knowledge then, which is yours about yourself, becomes more and more permanent and indelible and ready to be any time, everywhere and always available for you as knowledge of your real Self.

That's the aim of Work. And you have to be a judge for yourself if you actually received information about yourself; facts about your life; facts about your crystallization of your life in an unconscious state, of course, about which there is no quibbling, no more discussion, no more association, no more rationalizing, a fact standing by itself about me, and say, "I am that." This is the conclusion each attempt for Work on oneself must lead to. This is the way one starts to judge about a question and an answer, an answer which requires then the contra-question: What has it given you in the sense of self-knowledge? What is added to the total knowledge of yourself on a reliable basis? Of what is this that you now really are when you pray?

You see, the reason for the solidification of oneself into that what is, for oneself on Earth, permanent in accordance with the laws of the Earth, so that during my schooling period on Earth I can keep on relying on that what I am and not to have to philosophize about different ways of interpreting my life. I want to make sure that when I say the truth about myself, it is nothing but the truth and for ever and ever, and that it is the same ten thousand years from now, if I would live that long, and that the simplicity of Work is simply myself being observed for the purpose of receiving truthful self-knowledge. I will describe that afterwards with my ordinary mind, but then I have dealings with facts which are not

any more to be thrown away the next day; they are the same, day after day. They become for me objective facts. Like I've explained before: an objective fact in science is that kind of a fact which is acceptable by everybody. An objective form of art is an art form which is accepted by each person as a form of art, not liking or disliking it, but of something that is alive and acknowledged as being alive. That is why we talk about the Seven Wonders of the world, of which the pyramids are one, and the Taj Mahal. All the different things that have that kind of quality, like a Cathedral of Rheims or the Louvre or even gargoyles, or even certain statements about Mount Everest when one is in the presence of that marvelous oracle speaking from above and to which one can only listen in silence.

One talks about that once in a while in order to indicate for onself: What could it be that I would consider Absolute Truth? What is it that really could become known to me when I say, "Oh, my God, forgive me?" What is it that I really strive for when I want to say to myself, "Why don't you Work?" When I say, "You are what you are," and that kind of crystallization has to be accepted by you as you are, because your 'Am-ness' is that what you are as a being, and your 'I', if it can be identified with your 'Am-ness', will start, as a crystal, to crystallize out, in you, your inner life and do away with that what is dross when that again as crystal is molten; that is, if it is melted by the activity of yourself, producing friction, that then that what is not pure will be scooped off.

Try to look at your life when you go to a meeting with a contribution

of your solidity, of your knowledge of yourself expecting an answer based on words of truth regarding experiences of Work.

What is it that we want in a group? We have tried several ways, several times, changes here and there. And again I listen and listen. And particularly about Thursday I say, what can we do? Because you come with your questions of ordinary life, and you're right, because where else will you start? And you say, how can I look at my ordinary things in the great simplicity for my self-creation, of that what I call the necessity for the cre-- crystallization of an atmosphere which for me will be conducive to affect me in such a way that there is produced in myself a wish to Work on myself — that as a result of such openness I am encouraged. You start with your ordinary life as you live it. And eveny once in a while there comes the thought and you say: What is it that I now call my Self? Who is here and what is this body doing? And is it possible to look at myself objectively? And can I, when I do this, that is, when I make an attempt, which is when I make something that can function in that sense. Don't mix the things up that your ordinary mind is capable and that your ordinary feeling is capable. There has to be a creation. There has to be an effort which leads--which leads to the making of something new and different and different qualities. After all, you're talking to God. You're not talking to your neighbor. You're talking to your future Soul. You're talking about something to something, if you like, who you would wish to help you , but you are in that kind of a position that you say, what is there for me to do? Because I've gone to all directions of the Earth, and I've not been able to find what I really want,

that is, the satisfaction and the quenching of my thirst for inner life.

This is what we mean when I say, where is little 'I' observing me? I throw everything that for me is my unconscious existence for a little while in the background. And I tell it, don't talk to me now. You don't know anything about Objectivity. You're a lovely little mind, and you have many facts at your disposal, but I'm not interested in such facts now. I want something I can stand on. I want solidarity within me. I want this kind of crystallization to become a rock within myself so that I can build. And I wish to build because otherwise I wouldn't be here. I'm not coming to this kind of a meeting, to any kind of a meeting, simply out of curiosity. I want to find something. Can you help me to find it. Because here I am, unconscious as I am, as I am in ordinary life, and I have every once in a while a thought because the Barn tells me or some other people tell me and I believe it is necessary that I should be interested in it, and I have a hell of a time because I don't know what to do, how to do it.

And then there is only one answer: get knowledge of yourself which is objective in value. That's the only answer. Don't encourage anybody to continue in an emotional state, because it is not deep enough even to deepen it. And you don't reach your inner, inner life.

We are beginning, I hope, to see that the essential essentiality is life in essence as Magnetic Center. That is why we wish to see oneself as one is and not as the form indicates, not as my actions or my feelings or my mind is used to, to consider this and that and at great length to tell it: it is all right this way; just continue, continue a little bit with this and that

and the other, and the nice lovely little bits of thoughts. For God's sake don't. It is not Work. Work means I introduce such a different kind of an element, out of this world. I call it Great Nature. It is God we talk about. That I wish as a form of life without form. That one must understand. I sit there and pray, trembling, in fear that perhaps it will pass me by; I don't want it because I am honest in my attempt. And why am I honest? Because I'm honest about myself.

I see myself - the crook I am, the unconscious nincompoop. That what I really feel as far as this life is concerned on Earth, I can settle with that. I can live a little bit in poverty, and I can do this and that and the other thing, and get clever and even dance and even get a little degree somewhere and maybe a nice little position and maybe acquire some dexterity. But for God's sake, we're not talking about that form of life. We're talking about something so completely different. It's the difference between night and day. We're talking about light. When you talk about Earth and earth life comparing it to that Light, you talk about darkness. And when we talk about Consciousness and conscience, we talk about so--something so different from that what we call ordinary existence on Earth, unconscious states and experiences, all necessary to maintain your body and to maintain your feeling and your mind and to maintain the possibility of a little 'I' being created, to give it food so that it can grow also within you.

We talk about the Bible - Holy script. We talk about ALL AND EVERYTHING, holy script, about which there is no opposite. That is

why those words are blessed, Because there is no opposite to bliss. We talk about an Objectivity which is not the ppposite of subjectivity. It is the negation of subjectivity, and in its place comes something of a different kind of nature. We call it still natural because it is still achievable by a man and his nature on Earth, only if he knows the key to open the door to his inner, inner chamber. We are looking for the key, day after day, to find where it might fit, and how it should be filed, and how it then should fit, and should I turn it left or right? And how can I find that keyhole? I peep through the keyhole because I'm so anxious to see what it is to be able to describe His Holiness. I am like a little child, wanting to undo the cloaks of a secret. And I peep through that keyhole of the Universe and I see back of it infinity, and I cannot describe it because such infinity for me, without a form, is outside of my domain. And when I leave that keyhole, I say, what is it good for? Just to give me a view, a little hope in order to encourage me to find the key to the Universe; for me, I call that my Universe, my solar system, my Magnetic Center, until I could become, if it is possible for me, Self-conscious and Self-conscientious. If I could have a will on this Earth, then perhaps the recognition of other steps towards further deepening Objectivity . . may be opened, but it starts with the keyhole and a realization that there has to be a key to that lock, and the requirement of my responsibility for my life to find the key which fits.

That's what we are Working for. How much God hands--God's hand will guide yours, that you can find the key, that you will all of a sudden

uncover it like a miracle, or that maybe after many years, gradually it starts to take shape - no one knows. We cannot foresee the future in that sense. We can say , in the future there will be freedom without further defining it. We can say that in the future there will be a life from which we can look back on this. And in the preparation for that kind of level of being, I now am quite willing to forego everything that now binds me, because that I know belongs to the forging of the key and the filing off the sharp edges so that the key becomes a key to my lock, and not a pass key for everybody and everybody's lock. It's all sharply defined, what it is that I call my individuality. Because that is required first, My own; with my talents given to me for the purpose of making a key; my insight given to me to see how the key should be polished; My desire to create all the necessary requirements for a lock which is well-oiled and where the key can open the lock without any difficulty. Where in the end I find that the lock is not locked, but I have to go through the process of making the key before I can find out, somehow or other , because I'm too dumb to know that if I only would push the door or pull it towards me, it would open.

But my mind is unconscious, and it never tells me such stories. Mother Nature can tell me a story because it is safe. She says: You listen and then you dream and tomorrow you will have forgotten because I will take care of that, for tomorrow is another day, full of unconsciousness, and I will dish it out to you at breakfast so that for the rest of the day you don't have to worry too much, only in the evening, maybe I'll tell

you another story.

That's Mother Nature. She's not cruel, but she's not willing to let you go on her accord. If you do decide you wish to remain a black sheep, Mother Nature cannot bleach you into a white sheep. She sees very sharply the difference between that blackness and the whiteness which she has created. The whiteness is indelible - no, the blackness is indelible. The whiteness will be shorn off and will be renewed time and time again, and the shepherd will look at it and judge you by your wool. The blackness being indelible is the first permanency in a man of an indication that he wishes to become different from what he is; and in that process he will forget the shepherd, and he will also forget Mother Nature in time. He will set out on a road towards infinity, not knowing, not having any direction. It is not in the direction of the Sun that he knows because the Sun moves. It's not in the direction of the Moon because the Moon has different phases. It is a direction in which, without knowing, he is compelled to wish to Work on himself, sometimes not being able to describe why, but when he starts, he knows what for. He may not know the reason, but he will know what he can expect: facts about his machinery; to find the proper place where it can be and from where it can operate; and gradually understanding the bondage of the machine and that what makes the machine run. What is that machine? It creates, like a generator, an electric field of force. And it is that force-field, like a form of magnetism, which becomes an attribute for the level of one's being when such being belongs to the world of consciousness and conscience and will.

What will we do with Thursday? I would like to make it into a different kind of a group. I will tell you more about it, maybe tomorrow, maybe Monday. How can we learn? How can we create conditions so that every person can find an answer for himself to know what perhaps he could do and to be encouraged and not go wrong because a wise philosopher has not told him the truth. A person must know. When you come to the Barn, you must know. You want to find out; you have to find out. You're entitled to finding out. You're entitled to see what are the obstacles in yourself which prevent you from seeing. That is what you are entitled to, to find out what prevents you. What are your obstacles? What is your unconscious state doing to you in preventing light to enter into your mind as well as your heart?

We will talk more about these kind of things because you have a birthright. You must constantly try to ask for the answer to the fundamental question: What is this me when I see facts which are truthful and irrefutable? And then, to what extent can I utilize them in the state in which I now happen to be? Where is the potentiality of my dream and the actuality of performance?

Keep those aims for yourself and pray, every once in a while, that you won't forget. And refresh your mind by reading ALL AND EVERYTHING and sitting quiet at times for yourself to come to yourself. And then go ahead and walk, very simply walk into the future.

Here is to the journey for all of us.

So, goodnight, every body.

END TAPE

Transcribed: Ethel Hemsi
ROUGH: Jessica Haim
1st Proof: Joan Cattabiani
2nd Proof: Paul Ostrow
3rd Proof: Crate Larkin
4th Proof: Lenore Beach
Final Type: